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RELIGIONS AND RELIGION: A STUDY OF THE SCIENCE OF RELIGION, PURE AND APPLIED. JAMES HOPE MOULTON, Professor in Manchester University. New York. Methodist Book Concern.

This book is the forty-third Fernley Lecture; and perhaps the terms of the lectureship require the printing of the lecture. But the lecture has not succeeded in getting itself metamorphosed into a book. The author seems conscious of its defects, but instead of correcting them, he chose to publish them. He properly characterizes his work by saying, "The absorbing demands of my work upon the Hibbert Lectures, from which I have to snatch a few weeks' intervals [!] to write, *currente calamo*, upon the great theme of this little book, will help to account for defects" (page viii); and again, "Meanwhile I will pursue my avowedly desultory treatment" (page 105).

The impression which the book makes is dependent chiefly upon four fixed points, among which the thought wanders: J. G. Frazer's volumes of research, the author's studies of Zoroastrianism (including a long citation from his speech at a meeting of London Parsis), the Historical Catalogue of Printed Bibles (denominated "the most powerful apologetic ever written"), and the Report of Commission IV of the Edinburgh Conference—"the Missionary Message." As these points are quite far apart and as they become visible only once in so often, the impression of the book is a good deal of a blur.

The purpose of the book is to show that the study of Comparative Religions proves that the Christian religion is the crown and completion of all others, and that soil has been prepared so well for it that it would be wasteful not to sow the Christian seed everywhere. First the author shows that the study of Comparative Religion, so far from discrediting the Christian documents, helps us to frame a theory of the "divers manners in which God has made Himself known." The reviewer confesses that he does not apprehend the author's framing of this theory, for he has not been able to find it. Then the author, by a hint or so, indicates that Christianity has absorbed the best of the ancient religions; but instead of going on to say that it will probably absorb the best of the prevailing religions of the East, he proceeds to assert that there is nothing to indicate that the "primacy of Jesus and the resurrection" will ever be threatened by Buddhism or Mohammedanism. Another instance of the muddiness of the author's thought is that after asserting that the good and bad in religion are alike passed on, he proceeds to declare that "only three religions have any ambition to become

world forces," and that of these Christianity has made the widest appeal! A final chapter is an appeal for "the Christ that is to be"; though the author has succeeded no better than Tennyson in elucidating the meaning of that famous phrase. He defends the idea that Jesus authorized the spread of the gospel among the nations, and after a rather wooden survey of its large opportunities among them, calls for greater devotion to its promulgation.

There are suggestive thoughts and citations in the volume, but it is ineffective as an argument, slipshod in construction, ordinary in style.

AMBROSE W. VERNON.

BROOKLINE.

A CENTURY'S CHANGE IN RELIGION. GEORGE HARRIS. The Houghton Mifflin Co. 1914.

MODERN THEOLOGY AND THE PREACHING OF THE GOSPEL. WILLIAM ADAMS BROWN. Charles Scribner's Sons. 1914.

Dr. Harris's title is more comprehensive than his book, which deals with only one religion, the Christian, and with that mainly as represented in Congregational churches between the Hudson and the sea. Indeed, it would not be unjust to say that Dr. Harris has revealed the changes of his own mind with respect to religion from the time when, as a little boy, he stood proudly by his father's side during the long prayer (p. 198), or, facing the choir during the singing, watched the curved top of the bass viol swaying back and forth (p. 201), until now, when, as sometime professor in Andover Theological Seminary and President Emeritus of Amherst College, he passes autumnal years fruitful in friends and honors. Undoubtedly this limitation of view is responsible for some statements which are quite too sweeping. It is not true of all parts of the country that theatres are closed on Sunday (p. 212), or that everlasting punishment is seldom, if ever, mentioned now; that the word "hell" seldom crosses the lips of any preacher (p. 170); nor is it true that in all churches the people participate in saying the Lord's Prayer, in responsive reading of psalms, and in repetition of the Apostles' Creed (p. 50). Beyond the Hudson, west and south, there are also people, and even New England has churches which do not repeat the Apostles' Creed.

Although Dr. Harris does not say so in terms, the impression made by his fascinating pages is that the fundamental change has been from the ideal of a group of individuals held together, man with man